671 is worthy of note.

On solemn occasions, entrance to the tent is made in order of seniority.

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The support of the poor.

735 The aksakals collect food for the poor, exhorting everyone to give tengry khaky or kongsy khaky, i.e., alms /250/ to which the beggars have a right in the name of God or in the name of being in the neighborhood, even though for a short time, especially since as they wander about a great deal they will spread the fame of the benefactors in distant places. Those of the poor who have the strength to walk about the world beg for alms themselves. The customary law does not prohibit mendicancy. Women give alms with special eagerness.

In the belief of the Moslems, the prayers of the poor are heard by God. Altynalma dua al, dua altyn imes me? "Do not take gold, 732 take a prayer. Is not a prayer the same as gold?" (1) The blind,

1. Proverb.

cripples, etc. live with their relatives, who are forced to support them by the aksakals and biis on the basis of kinship. They say "this defect is from God." But if the kinsman himself has nothing, he leads the other about the world.

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Clergy and schools.

341 There are no large mosques in the steppe. They are organized in buildings (tam), but not in tents (uy). The namazi-dzhuma, the solemn divine service, is rarely read in them.

793 The Kazakh imam (prior), when he has finished studying at the religious seminary / medrese / is invited by someone who has built a mosque, or by that person's heirs. He is not promised a specific sum as an income. The income of the imam consists 1) in the offerings of the parishioners in natura (astyk) at the time of the harvest, to the amount of one-tenth of the harvest; 2) in dona-